THE LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

AND

ĀGAMIC REVIEW.

MARCH 1913.

Rs. 4, per year.

Vol. xiii No. 9.

MEYKANDAN PRESS
MADRAS N. C.

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A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ ASMĀJA.

English Agents: Messrs. Luzac & Co., Opposite British Museum, London.
German Agents: Otto Harrassowitz, Leipzig.
American Agents: The Vegetarian Co., Inc., 613, Michigan, Boulevard, Chicago.

ANNUAL SUBSCRIPTION POST PAID.

Rs. 4 (INDIAN), 5s. 6d. or $ 1·25 (FOREIGN).

(FOR BONAFIDE STUDENTS HALF RATES).

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THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, MARCH, 1913. No. 9.

ĀRUMUGA NĀVALAR.

In the course of an address delivered by Mr. T. Ponnambalam Pillay, M.R.A.S., the Retired Excise Commissioner of Travancore, at Chidambaram, on "Tamil learning" on the evening of the 9th January, before the Saiva Prakāsa Vidya Sālai, on his way back from Conjeevaram, after presiding over the Saiva Mahāsamājam, he is reported to have given the following sketch of the life of the late Mr. Ārumuga Nāvalar, the Famous Tamil Scholar, Philosopher, Saiva Theologian, preacher and founder of the above-said institution, and we have great pleasure in publishing the same for the benefit of the followers of the Saiva Siddhānta Religion.

Ārumugu Nāvalar was born of respectable and wealthy parents, about eighty years ago in the Parish of Nallūr in Jaffna. Everything in the world was in his favour, and his parents were therefore in a position to give him the best possible education, available at the time. As was usual, he was first inducted into Tamil, and Sanskrit was added to the curricula of his studies. Owing to the enterprise of Christian missionaries—particularly the American—English education had made rapid strides at the time in Ceylon, and it was sought

were not willing to part with them even as a temporary measure. Notwithstanding these difficulties, young Nāvalar did his best, but they were minimised owing to the respectable condition of the family library. Fully equipped as he was for his self-imposed task, he set his heart on preventing people from becoming converts to Christianity on insufficient knowledge. For he had no objection for any one of his co-religionists to embrace that faith on concientious conviction. Aware of what he was about, the Christian missionaries—particularly those with whom he worked, treated him with the highest respect, and one of them even went to the length of writing a short account of his career. To attain the object he had in view, Nāvalar began with preaching the Saiva Siddhānta. Accustomed as he was to listen to the trained eloquence of the missionaries, in course of time, he became a perfect master in the art of public speaking, and his lectures were effective particularly whenever he touched on the shortcomings of the Bible. One of his duties when he was employed under the missionaries was to translate their Sacred books into Tamil, and this opportunity gave him every facility to study every portion of it carefully, compare notes with his own religious tenets and jot down whatever he considered to be defective in that great system. Those preachings brought round him a large number of followers, and there was every sign of the revival of the Saiva Siddhānta within a short time. Respectable and wealthy people both in Ceylon and Southern India, co-operated with him and the late Ponnusamy Thevar, father of the late Pandi Thuraisami Thevar, and elder brother and Chief Minister the then Sethupathy of Ramnad was the foremost amongst them. This enabled Nāvalar to print and publish all the leading Tamil works on Religion and morality that had not seen the light of the day, and thus save them from destruction. The printed books that existed then, with the exception of those that were brought out under the auspices of the defunct "old college" were full of grammatical and typographical mistakes. Nāvalar did also a great service in bringing

out correct editions of most of the important ones of these. I shall not trouble you with a list of the works published by him as they are known to you. His original works were in the direction of Prose-writing, as he wanted to be practical and be of real service to the public. The prose was all his own and the style inimitable. Excepting the late Thandavaraya Mudaliar—author of Panchatanthra in Tamil, Ārumuga Nāvalar was the first to popularise Tamil prose. If we eliminate some of the great commentators who have written very terse and obscure Tamil Prose, it may fairly be said that he was the father of Tamil prose. His graduated Series of Readers for Schools, his catechisms of the Saiva Religion, and his prose renderings of the Periapurānam and Tiruvilayādal Purānam are excellent Text books. The University of Madras has complimental him by adopting the last mentioned books as texts for the B.A. and other examinations. It is generally supposed that he was not a poet. But, as I have already stated, the object of his whole life was to prove useful to the public, and he did not therefore want to waste his time in building high rhymes which he was able to do as is evident from some of the pieces that are extant.

In Jaffna he established a model School under the designation of "Saiva Prakāasa Vidyā Sālai" the first of the kind where secular and religious education was imparted to Hindu boys. The first batch of students of this institution were afterwords some of the greatest scholars of the day. When the students had passed out of the highest class, he had arranged for a system of post-graduate study, and whenever possible, he himself took up some of the subjects in that advanced class. The Saiva Prakāsa Vidhyā Sālai did not stand alone. Similar institutions were founded by public-spirited men in other places on its model, and at the present moment they are spread all over the Province. The present Hindu College of Jaffna, though not directly founded by him, its existence is due to the influence of his teachings.

After making the necessary arrangements for carrying on

the work of the School at Jaffna, and for periodical preaching of the Saiva Siddhānta, Ārumuga Nāvalar left for Southern India where his fame had already preceded him, that he may work amongst the people there. Though it is thirty years since he met with his premature death, his name continues to be a household word both there and in Ceylon. He established his Head Quarters at Madras and founded a press to meet the increasing demands due to his activity. It may not be out of place to mention here that every farthing that was derived from the sale of books, was devoted to the institutions founded by him and other public beneficence. From Madras, he toured through the Southern districts, preaching the Saiva Siddhanta, and the regeneration of Tamil. He also advocated reforms in the management of Saiva temples and charitable institutions such as the monasteries of Tiruvāduthurai and Dharmapuram. There is no doubt that people appreciated his labours, and this fact is evident from the formation of several societies to carry out the objects of his mission. But all of them died a natural death with the Oozing out of their enthusiasm on the part of the people, and our Nāvalar had to carry on his work single-handed. As a result of his teachings, the temple priests who were grovelling in ignorance, awoke to the situation and began to educate their sons and learn the Agamas. It was in this Sanctified place, (Chidambaram) that he worked harder than anywhere else, and it is refreshing to note that everything connected with the shrine here, is carried on, on authorised lines, that the Dikshathars (the priests of this particular temple) are educated and that they adopt every means in their power to spread education amongst that community. The recital of the Thevaram and other sacred hymns which was in a state of desuetude, was resuscitated and brought into every day practice. It is with pleasure I note that two Boarding Schools have been established in this city for the teachings of these hymns—one under the auspices of the Hon. Dewan Bahadur Ramasamy Chettiar and the other under the Mudaliars of the place. Under the scathing invective of Ārumuga Nāvalar, the heads of the

several Mutts which were dens of iniquity, were trembling in their shoes and were doing their best to reform themselves. In this city, he established this school on the model of the Saiva Prakāsa Vidhyā Sālai at Jaffna. It is very gratifying to me to note that its records have been as satisfactory as the parent institution, and the present management speaks volumes in favour of those concerned, particularly as the school is conducted on the lines chalked out by its founder—the great Ārumuga Nāvalar.

In doing his work, he met with considerable opposition, but he was able to carry everything before him. In the early days of his preaching, the title of Nāvalar was conferred on him by the learned in Southern India headed by that great Scholar and Philanthropist Ponnusamy Thevar, having been struck by his fervid eloquence, unparalelled as it was in those days. Though he had made Madras his head quarters, he visited Jaffna now and then, and towards his latter days, he spent his time there in introducing reforms amongst the Hindu Community and supervising his pet School. As in the case of all reformers, his life was short-lived. He died in Jaffna in the fifty-fourth year of his life before he was able to complete the work he had set to himself.

The late Ārumuga Nāvalar was one of those rare spirits that lived for the sake of others extinguishing self altogether. The object of his whole life was to place his mother tongue in its pristine purity, and restore the Saiva Siddhānta to its place as one of the oldest religions of the world. The spirit he has infused has not died out, and I am sure that it will live till the Tamil language and Saiva Siddhānta lives. In Ceylon his memory is held green and every man and woman quote him as their authority for everything in their daily concerns. It may be safely said without exaggeration that but for him, no vestige of the Siddhānta would have been left in that island, and everybody would have embraced Christianity.

While ministering to the requirements of the Souls, Mr. Nāvalar did not neglect the material advancement of his people.

He was always ready to further it and when occasion required he never hesitated to remedy any disabilities or political wrongs under which his countrymen were labouring, by heading any movement.

T. P.

IRUPA-IRU-PAHTU

OF

ST. ARUṆANDI ŚIVĀCHĀRYAR.

(Continued from page 373, of Vol. XIII, No. 8.)

10. When I attained Karmasāmya, Thou didst
Remove my Mala and enter my heart
Through grace. If so, Oh Deśika, who didst
Remove my Triple darkness, I should gain
The High estate of becoming one with Thee
Without being ever separated from Thee.
If stated, Thou wert not in me ere this
Through presence of Triple Mala, then Lord,
Freedom from evil, Thy lotus-foot not gained
I become rooted still in its strong-hold.
If one endures according to Prārabdha
And Ākāmiya will not rise, if stated so,
Then Triple Mala won't cease till body lasts.
Then further gain and gain of Māyā form.
Without balance in works, one can't gain Thee,
This ancient Dharma will hold good no more.
Thou didst stand in my heart or Thou didst not
This Mala perished or this happened not
What shall I say? Say which of them is true.
Oh Lord of Veṇṇai rich with watered fields
Oh Meykaṇḍān, who assumed form with hands
And feet to root out of me my misdeeds
Who 's free from sin, whose throat with poison's dark
Who is my faultless Guru.

NOTES.

God's touch is necessary to finally emancipate the soul. He is ever present in the soul, as ghee in milk, or the sun before a blindman. After the Guru's touch, Ākāmiya will not rise and the body will perish as darkness before light.

11. My intelligence in Thee, why then
It is by mala bound Oh Veṇṇai's Truth.
If in Thee, I wont merge in this; To both
Cant hold; How am I then both Oh my Lord.

NOTES.

The question is that though the soul's intelligence, will etc., cannot find play except in the Presence of God, and as such is entirely dependent on Him, how does the mala affect the soul at all? The answer is that the soul becomes one with whatever it is united to, and the Lord is ever in Advaita union with soul and its bhanda, and actuates them both and so that the soul can perform Karma and gain experience and gradually attain Karmasāmya; when the soul's impurity and connection thereto is thus removed, by its undying love and God's grace, then will it rest eternally in Bliss (Śiva). The eye though in the presence of the sun cannot see, when covered by cataract, and the cataract itself has to mature before it can be removed by the surgeon's lancet.

12. Oh Thou Meykaṇḍadeva! That didst rise
In the world and grant me wisdom old and make
My heart of lotus bloom and quarters eight
Enshine, by lifting sure the darkness's shroud
Oh Flawless ambrosia Oh Rock of Good.
How's it Thou dwell'st in me at times and leav'st
"I dwell in you when you think of Me, not
When you dont. This My nature is" Thou say'st.
Then servant at my call Thou dost become
Thy omnipresent nature Thou dost lose.
If said Thou with Thy shoulders eight, three eyed,
Art present everywhere and yet Supreme
And I do unite with Thee and return,
Then it is as good as those from heat foot-sore
Who do leave after rest again again
Under the ornate shade of trees which have
No like nor hate (for those same travellers).
Thou dost shine when I think (though inseparate)?
If in that state pitying my lowly self,
Thou didst appear to me and veiled become
This 'gainst Thy gracious Nature, Lord, will go.
More, word will pass they that gained Thee have births,
And few will be the Jñānis in this world.

So if Thou think'st my questions fit and wouldst
My doubts remove, then grace such answers which
Will satisfy me, Oh That passeth speech.

NOTES.

Our mind is mostly in an objective condition ; but can rise to a pure subjective condition. So we can sink ourselves in God, and yet after a time return to ourselves. And God is one with us and different from us as mind and body (உயிரும் உடலும்), and sun and eye, and soul and soul's sense. And yet he is far away from those who do not love Him and yet at hand to his Bhaktas. In all these three ways, which is in fact one, as the commentators point out, is the soul standing in union and apart from God:

The following Hymn from Devāram is quoted by the commentator which is too fine to be lost, and which we could not trace in the existing collections.

பண்ணிலூறும் பழத்திலுமின்சுவை
யென்னிலூறி யெனக்கேகளிதரு
முன்னில்முன்னு முனைவிடில்விட்டிடு
மென்னுளீசன் இருந்தவியற்கையே.'

The Touch of song speech the taste of Fruit He is
And gushes into me and gladness gives.
If thought He comes in me, if not, He leaves
This is the nature of God as in me.

The last two lines are what our author evidently quotes, and the first two are thus expanded by St. Meykaṇḍān to illustrate God's omnipresence and Advaita nature.

பண்ணையு மோசையும்போலப் பழமதுவு
மெண்ணுஞ் சுவையும்போ லெங்குமாம்—அண்ணரு
ளத்துவிதமாதல் அருமறைகள் ஒன்றென்று
தத்துவித மென்றறையுமாங்கு.

Like that of tune in song and taste in fruit
It is everywhere Our gracious Lord, His Foot
This Advaita, the rare Vedas, do say
Is not one but Advaita it is alone.

J. M. N.

THE LIGHT OF DIVINE WORSHIP.

(Devopasana Dipika.)

PART I.

(Continued from page 381 of No. 8, Vol. XIII.)

RUPA.

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् । (*Švetas. Up. IV. 10*)

"The whole world is filled with what are His members."

सर्वं खल्विदं ब्रह्म । (*Chāndogya Up. III. 14. 1.*)

'Āll this is Brahman.'

रूपं रूपं प्रतिरूपो बभूव । (*Brihad. Up. II. 5. 19.*)

"He became like unto every Form".

ऐतदात्म्यमिदं सर्वं तस्सत्यं स आत्मा । (*ChāndogyaUp. VI. 8. 7.*)

"In It all that exists has its self,
It is the True. It is Ātma."

विश्वरूपाय वै नमः । (*Taittiriya Up. IV. 6. 12.*)

"Bow to Him who is all forms."

"விரிபொழில் முழுதாய் விருந்தோன்காண்க."

"Behold, He spread Himself out as all these spreading worlds."

"நிற்பதும் செல்வது மானோன்காண்க. (*Tiruvāchaka*).

"Behold He became the un-moving and the moving."

அனைத்தும் வேடமாம் அம்பலக்கூத்தனை. (*Vāgîsa's Hymn*).

"Him the Dancer in the chitākāsa who is all forms."

All these ideas are summed up in Kaivalya Up. 8.

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिं तदादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतं—ध्यात्वा ।

Unthinkable, unmanifest, of endless forms, Siva, Peaceful, Immortal, Origin of Brahma, without beginning, middle or end, The One, Omnipresent, Intelligence and Bliss, Formless and Advaita.

பெருவாய் முதலெண்ணும் பேதமே பேதித்
தருவாயுருவா யருவுருவாகிக்
குருவாய்வருஞ் சத்திகோனுயிர்ப்பன்மை
யுருவா யுடனிருந் தொன்றாயன்றாமே.

"The first cause wished, It would multiply; multiplying, It became all forms and no forms, and *form-and-no-form*; Guru, and Sakti and the Lord, all the souls, and became one with them all and yet was different.'

மனத்தகத்தான் றலைமேலான் வாக்கினுள்ளான்
 வாயாரத்தன்னடியே பாடுந்தொண்டர்
இனத்தகத்தா னிமையவர் தஞ்சிரத்தின் மேலான் (ரூபாரூபம்)
 எழண்டத் தப்பாலான் (அதீதம்) இப்பாற் செம்பொன்
புனத்தகத்தான் நறுங்கொன்றைப் போதினுள்ளான்
 பொருப்பிடையான் நெருப்பிடையான் (ரூபம்)
 காற்றினுள்ளான் (அருவம்)
கனத்தகத்தான் (உருவம்) கயிலாயத்துச்சியுள்ளான்
 காளத்தியா னவனென் கண்ணுளானே. (ரூபாரூபம்)

"He is in the mind, in the Head and in speech,
In the hearts of his servants who sing of His feet with love,
In the Heads of Devas (Rūpārūpam)
He is beyond the seven worlds (Atīta)
And here He, Gold-like, is in water
And in the fragrant cassia buds,
He is in the Rocks, and in fire and air (Arūpa)
He is in Gold (or clouds) and in the Top of Kailas
He is the Lord of Kālahasti, who is the inside of my eye."

STHULOPĀSANA PREPARES THE WAY FOR SUKSHMOPĀSANA.

The Atīta, Arūpa and Rūpārūpa are such as can be fancied of man's soul and known by inference and not by actual physical experience. Actual sight of the soul, showing respect to it are all in reference to its dwelling place, the body. This is the easy way to all. So too, in accordance with the four aspects in which God is conceived of as above, His worship divides itself into two, *Sūkshmopāsana*, in which our Bhāvana

is inferential, and *Sthūlopāsana* in which our worship is physical. Atītam, Arūpam, Rūpārūpam are comprised in Sūkshma, and Rūpa in *Sthūla*. As man's karma and intelligence differ in different individuals, so they are not capable of following the first forms of worship and can alone follow *Rûpa* worship with usefulness. That is to say, after one had steadied his mind by following regularly the *Rûpa upāsana*, he can then take up *Arūpopāsana* and after perfecting himself therein *Atītopāsana*. If in any of these upāsanas, one perfects himself by losing self and reaches the highest experience, he becomes fit to receive the Grace of Paramešvara, and receives the reward. In Sthūlopāsana, one fixes his attention on an object before him, and without his mind wandering anywhere he worships God alone with all his heart. *In sūkshmopāsana,* one sits in a solitary place, controls his senses, closes his eyes, fixes his mind on something, performs Yoga and *Dhyāna*. Therefore this should be practised only after a man had gain perfection in *Sthūlopāsana*. And the *Sūkshmopāsana* could only be undertaken by Yogis who had conquered their senses and had thoroughly renounced life, and not by men who are ever engaged in the affairs of this world. But none in the world could afford to do without worship of God. No doubt *Sūkshmopāsana* is superior but those who cannot afford to practise it, should at least practise *Sthūlopāsana*.

If it be asked, why this is necessary when it is sufficient to think of God in one's mind, we will reply that

PRACTICE IS NECESSARY FOR WORSHIP.

Young children first begin to count by their fingers and after a time they practise mental arithmetic. After learning each letter separately and its sound, they read rapidly without any effort at all, and without having to pause over each letter. So too, one who has controlled his senses by fixing his thoughts on God by practice in *Sthūlopāsana* will alone be able to prevent his senses from wandering and be able to fix is thoughts on God in *Sūkshmopāsana*.

A THING AND ITS REMEMBRANCE.

An object can only be remembered in reference to the object, its quality or action. No memory can be formed without reference to any of these. The absence of the object may cause remembrance also, but we must have known it before.

The Nayyayikas give Dravya, Guna, Action, Sāmānya (Genus) Vishesha (species) Sāmavāyā (coinherence) Abhāva (non-existence) as the seven constituents of an object. For example, when we say 'a white bull came', its feet, horns, body and other organs we remember when we call it a cow, from its white colour, we remember it as a white bull, from its locomation from one place to another, we say 'it came'. These terms are used in reference to these things.

It is certain therefore that no memory can be formed without something to hold on, and it is clear this can arise only from the particular quality or action of the object. Even when we do not see the object its quality and action, we remember it by such notions as we possess of each object. Mental phenomena is also understood by the mind through the five senses touch &c.

This feeling is of two kinds, the direct perception of them by means of the sensations and the remembrance of the same; following the previous experience. These forms they hold for memory.

Images are of two kinds, physical (Sthūla Vigraha) perceived by the eye, mental (Mānasa Vigraha) perceived by the mind.

It follows therefore we cannot think of God except by some particular attribute of His. We think of the mind as what perceives, of Intellect as what thinks, of air as what moves and is felt by touch, of Ākas as what is more subtle than air and is present everywhere; of electricity as an Arūpa Sakti. So we think of God as omnipresent, omnipotent, the author of creation sustentation and resolution, Jñānamayan, Peaceful, Gracious; He is neither Rūpa nor Arūpa, neither short nor tall; He knows all and yet without senses. He is Sat, Chit,

Ānanda, Jyoti, Nāda seated on the Throne of Heaven, the spirit moving on the waters; He appeared in the form of Light, and as man, and His Form is the whole world. Except in all these different ways, no religionist thinks of God.

Generally when people speak of an object which is Arūpa, it happens they speak differently as each understands it. Let us consider the nature of Electricity. It is a kind of force; it fills all bodies and objects and all places; its real nature cannot be easily understood; but it is not a non-existent thing. Its nature may be said to be Atīta. Its positive nnd negative aspects are also understood. As it is powerful and not perceived by the eye, it may be called Arūpa. When in contact with Platinum or other metals it appears as light. In contact with iron &c., its form does not appear, and it becomes of the form of the object it is in contact with. Hence it may be called Rūpārūpa. A piece of iron electrified is called a magnet. It has form and so it may be called Rūpa. But the force is only one but it becomes four just as we conceive of it differently. A beginner understands it only as magnets, i.e., in form. When he advances further, he understands it as sparks when two objects are brought together, and light when it contacts platinum wire. Then he knows its positive and negative poles. (Rūpārūpam). When he is sufficiently advanced in its study he knows its nature could not be known but it is present everywhere (Atîta) and when brought into action, it appears as Force (Arūpa). What is understood in all these four aspects is only one thing, electricity. To understand its subtle (Atīta) nature, the gross magnet is the first means and an easy one. So too, to understand God's subtle Nature, and worship Him, the worship of Him in gross forms is the easy means.

(*To be continued*)

V. Š. Y.

INDIA—A PEEP INTO HER PAST.*

(*Continued from page 377 of Vol. XIII, No. 8.*)

Of the cities lying on the western confines of India Proper the most eminent was Taxila, situated on the eastern bank of Indus, on the site, as it is supposed, where the castle and city of Attock now stands. This was the flourishing capital of Taxiles, an Indian prince or *Rājāh*, who on the approach of Alaxander, convinced perhaps that all opposition to so formidable a power would be in vain, went forth with considerable presents to appease and join the invader. Taxila is described by Strabo as the metropolis of a kingdom situated between the Indus and Hydaspes, in extent as large as Egypt, well planted, and exceedingly fruitful. The city itself was not less distinguished by the elegance of its structure than by the wisdom of those just political institutions by which it was governed. Taxiles, like Porus, seems to have been rather a name common to a race of kings, than the peculiar appellation of one sovereign. The reigning prince of that name was the determined enemy of Porus; and it was into India, and because, he adds, in the words of Fraser, "Attock is the only place where, from the stream being less rapid, an army can conveniently pass;"—from that celebrated capital, where he refreshed himself and his army for some days, the Macedonian conqueror advanced to the bank of the Hydaspes, the most westerly of the five rivers, called in modern language the *Jelum*, but in the Aynee Akbery distinguished by a name somewhat similar in sound to its classical appellation, the Bedusta. It is rather remarkable, that Ptolemy's mode of writing the word comes still nearer to that of the Aynee Akbery. The Hydaspes is represented as a noble river, which, taking its rise in the Indian Caucasus, mingles its waters with those of the Cheenaub, and at length, together

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with that river, rolls into the Indus at Multan. It seems to have been the boundary between the kingdom of Taxiles and that most formidable of Indian warriors, the renowned Porus.

Concerning Porus himself, and the extent of his dominions, many discordant and very unsatisfactory accounts have been given both by ancient and modern writers. The subject will more properly come under our consideration here-after. Lahore or Lehawer, as it is said in the Aynee Akbery to have been called in ancient astronomical tables, was undoubtedly in ancient times a very considerable kingdom, and no other city in its neighbourhood seems of consequence enough to have been the capital of so celebrated a prince as Porus. With the greatest deference, however, to the high authority just mentioned, that the kingdom of Porus is expressly affirmed by Strabo to be the country "between the Hydaspes and the Acesines; extensive, opulent, and containing nearly three hundred towns."

Amidst a violent storm of hail and lightning, which concealed his army, and which may in some degree account for the traditionary story mentioned in Hamilton's 'Voyage to the East-Indies' that he was a great magician, Alaxander, in spite of the army of Porus, drawn up on the opposite shore, passed the Hydaspes, at the place where the fortress of Rotas now stands; and after defeating that prince in a regular engagement, advanced to the banks of the second river of the Panjab, called by the ancients the Acesines, but now known by the name of Cheenaub. This branch of the Indus is represented as exceedingly broad, deep, rapid, and abounding with rocks, which subjected both the invader and his army to the most imminent danger. On the spot where he defeated Porus, he erected a city in memory of the victory which he called Nicæa; and another he denominated Bucephala, in honour of his favourite horse Bucephalus, who died in this expedition of extreme old age, being on the verge of thirty. The former of these cities, we are informed by Ptolemy, was situated on the eastern shore of the Hydaspes; the latter near the western bank, on the site where his camp stood. No more particular notice is

taken of Nicæe by the ancients than what is related above; nor can we find a town in the map of northern India corresponding with it in situation. Lahore has indeed been supposed by some writers to be the ancient Bucephala.

Having arrived with some loss, on the eastern bank of the Cheenaub, Alaxander, impatient to reach the Ganges, pressed on with rapidity towards the third river, called by Strabo the Hyarotes, by Arrian the Hydraotes, and by Ptolemy the Rhuadis, or Adris. In the Aynee Akbery, however, it is called the Iyrawutee, which bears a striking resemblance to Hyarotes; but Rhuadis seems to be most consonant to its present name, which is that of Rauvee. Then, we are told, Alaxander found a new and most formidable foe to encounter in the united forces of the *Kathaioi* the *Malloi*, and the *Oxydrakai*. The city which their combined army attempted to defend against the veteran Greeks was called *Sangala*, which we may fix between Lahore and Multan, out of the direct route to the Ganges. It is but in very few instances that we are able to trace any remote similitude between the ancient and modern names of a country and people so little known to the ancients as those of India. The voluntary migration of some nations to happier climes and wealthier regions, the necessary dispersion of others by invasion and conquest, the fluctuation to which languages are subject, the alteration of the beds of rivers, and many other natural and accidental causes, concur to render every attempt of this kind most uncertain and precarious. Although the exact fate of *Sangala* cannot now be ascertained, it may not be improper to remark that among the nations inhabiting to the south of the mouths of the Indus, is a race of naval robbers, called *Sanganians*, from *Sangania*, a province of Gujerat; and the same tract; at the period of the voyage of *Nearchus* was possessed by a people called *Sangadians*.

Of the *Kathaioi*, the *Oxydrakai* and the *Malloi*, since they are said to be the most of powerful and warlike nations of India, it is necessary to give an account somewhat more particular, however imperfect and unsatisfactory. Cathay, an eastern

appellation of China, being a word of Tartar extraction, and in use, as may be proved from Curtius and Strabo among the Asiatic Scythians in the time of Alaxander, has afforded opportunity of conjecture that the Tartars had even at the time of this expedition extended their frontiers on that side as far as the Sutlej, in whose neighbourhood the ancients have fixed the residence of the *Kathaioi*, and thus had already in some degree laid the basis of their future grandeur in Northern India. This early connection between the Northern Indians and their Tartar neighbours is rendered probable, by the consideration that in some instances the languages of the two nations are not dissimilar, since many words occur in them which have a kindred orthography and signification.

The *Oxydrakai* seem to have been situated at the confluence of the Rauvee and the Cheenaub and little is known of them. Of the *Malloi* and their situation, we are able to speak with greater certainty; for they inhabited a region still more to the south-west, near the shores of the main stream of the Indus and their capital was doubtless Multan. It may be proper however in this place to note, that the Dutch traveller, Nieuhoff, mentions a hardy and warlike nation *Malleans*, whose residence is on the tops of the high mountains of Malabar, and whom he supposes to be the same people as the Malloi. He describes them as differing from the Nairs of Malabar in their complexion, religion and manners, and superior to them in bravery, ingenuity and honesty. Their principal amusement is hunting amidst the thick forests where they reside, and where they catch in pits the elephant and tiger; they are governed by laws peculiar to themselves, are scattered through several districts in bodies of about five or six hundred people, and each district has its seperate judge or captain.

Having taken *Sangala* Alaxander returned, and pursuing his progress towards the Ganges, arrived at the fifth branch of the Indus, called by Ptolemy the Zaradrus which alone bears any resemblance to its modern name, the Sutlej. In the Aynee Akbery it is said anciently to have been called *Shetooder*. On

the eastern bank of that river the adventurous Macedonian paused, not from any latent conviction of the impracticability of his ambitious project, but in constrained obedience to the voice of his army, who refused to follow him over that dreary desert of twelve days' journey which still lay between them and the Ganges, and to engage in unequal contest with the innumerable armies, which, they were informed, the powerful and warlike nations that dwelt on its banks were able to pour into the field.

The magnificent Delhi of today was, at the time of this invasion, a place of little importance, having been but newly founded, according to Ferishta, by Delu the usurper of the throne of Hindustan, and uncle of Porus, who opposed the forces of Alaxander. The vast city of Kanouj was at that time, and had been for many successive centuries, the imperial residence of its monarchs; and hardly any fact seems to admit of stronger evidence, that the famous Pātaliputra of the ancients is not Halabas or Allahabad as D' Anville and almost all modern geographers have agreed, but this very ancient capital of Kanouj.

With respect to the nations that inhabited the inland regions of the peninsula, nothing decisive can be ascertained concerning them from the accounts of authors commonly called classical; for, as the Greeks had very imperfect and inadequate idea of the parts of India which they themselves did traverse, it is not to be supposed they could arrive at any very authentic information concerning the parts which they did not explore. To this dearth of geographical knowledge, their total ignorance of the Indian language has contributed not a little; and their fondness for moulding foreign names to a Grecian form has added much to the confusion in which both the history and geography of India are involved. This custom was so prevalent among them that there is hardly a single Asiatic word, besides Porus, which they have not corrupted. Who, indeed, could have imagined, that of out of *Ucha* *, the name of an Indian

* Asiatic Researches, Vol. i p. 2.

nation, *Oxydrakai*, a compound Greek word, signifying *sharp-sighted*, should have been formed and applied in their history to that people; that *Gogra* should be converted into *Agoramis*; and Renas into *Aornus*? By indulging their fancy in this romantic manner, they have thrown difficulties, almost insuperable, in the way of the geographer and the historian; and they have nearly defeated the end which their vanity had in view, by obscuring their brightest exploits, and giving their victories almost the air of fiction.

(To be continued)

M. S.

KARMA AND RE-INCARNATION.*

MR. PRESIDENT, LADIES AND GENTLEMEN,

I have undertaken to deal with *the law of causation and the facts of reincarnation* in the brief space of half an hour on this sacred platform to-night. I count upon the inspiration I shall draw from this assembly to make up for my own defects and to accomplish an almost impossible intellectual feat. I have an immense faith in the noble cause advocated by this mahāsamājam, which owes its inception and growth to truly noble men whose life-work would do ample credit to any civilized nation on Earth in the East or the West. We owe it all to our national or at all events racial Karma, I suppose. Great souls having a tremendous *faith* I take it in God, in truth, in Divine Law, Heaven's purpose, and in the potentialities for all eternity that lie buried in their innermost selves, have evidently reincarnated again and again, from time to time, in this so-called *iron age* of man to bring back Saivaism,—the religion par excellence of love,—to its pristine glory.

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* A resume of the speech delivered by Prof. V. Muthukumaraswami Mudaliar, B. A. at the Seventh Conference of the Saiva Siddhanta Maha Samājam, Conjiveram, Dec. 1912.

Saivaism in a nutshell! What is it? And what does it teach? '*God is Love*' is its *Swarūpa* (essence) and '*Ahimsā Paramo Dharmaha*' is its highest teaching. Love alone could lead one to God, and to love God is, to love His creation. Knowledge and Wisdom must always go hand in hand with love, the one force that keeps the universe intact.

The All, is working for all and all is in *the All*. All is working for *the Good*. *The Good* is the only rational God that rational man recognized in primeval India. The Good is all life, everlasting life and in it, in *Its* eternal bosom, *death* is not: the mirage of death could find no room to stand. All is working for the Blessed consummation *now*, as in Eternity, as *now* itself is the soul of eternity. *The All* lives beyond time limits, though all live within the limitations of time at both ends. The Golden age is just ahead of us, as we are always going ahead, in search of this and in search of that, now this way, and now the other. But God-men there are, who apparently live in time and yet are not of it, who live in the world untouched by its glamour, unaffected by its māyā and thoroughly indifferent to its joys and pains, hopes and fears and life and death. But, are we quite sure of the ground we are treading on? Oh! Yes! I dare say we are! We are no doubt *already* in the throes of a new spiritual birth. Things are readjusting themselves in a quite unlooked-for manner. We have already had many a surprise in so many fields of knowledge, Science, Philosophy, Metaphysics, Occultism and so on. *The old* is making room for *the new*, gradually though imperceptibly, and they say that everything happens for the best, as it must, if it is all cosmos and not chaos.

We have got now to dive deep into the bottomless depths of *matter* and Scale up the giddy heights of apparently unscalable Spirit, And suppose we could rise equal to the occasion, what then? Why? we shall *then* barely glimpse the Infinite, Eternal, Nameless, Formless Omnipotent Omnipresent *Siva*, who enfolding all, is yet beyond all, who is incomparable to anything under the sun or above him even.

How and Where did evolution start its gruesome game? Whence all this so-called creation? And whither is this phenomenal universe of man bound? Where did *Karma* begin its work and how did we all start into life and being? Rather hard nuts to crack!

The beginning of things is impossible to conceive for the cultured intellect, as there was actually no beginning anywhere in the beginningless-Nature. No progress in a straight line! In the very nature of thought, it is impossible to conceive such an incongruous idea. Progresss always goes on, in cycles in Prakriti, and an evolution always suggests an involution that preceded it, somewhere, somehow, somewhen, So that, it would be easily seen that we are chiefly concerned with our own manvantara in which we are all sailing Godward on the vast ocean of life. The Law of Evolution had been clearly seen in our Puṇya Bhūmi since the morning time of the Saiva cult. I will refer you to the very first verse of Tiruvāchakam, the Tamil Veda. You need not even look up the Manudharma Sāstra in which the Prajāpati has very clearly brought out the idea, which many of us thought for a long time we owed to the West, perhaps to Darwin the naturalist, in particular. Why! the Deveram bristles with it, and other and later Tamil works have followed suit. Of course, we English-educated Tamils knew nothing about it, till it came dressed in a new and western garb and we began to hug it to our bosom.

One thing should be particularly noticed however. The why and the wherefore of *evolution as such*, may not quite fall within the limits of short-sighted human ken: but *the how* and *the whither* seem more or less to fall into line with the scope of of our present enquiry.

How then? What shall be the line of our procedure? We postulate,—we have to, we cannot help doing so,—the existence of *the Supreme* almost intuitively. Dogged skepticism in that direction is but crass ignorance. That sort of opium-eating would not hold water for long. Do you at all believe in yourself is the question. If so, you must also believe in *the*

Self of yourself. It is the necessity of thought. The '*I am*' consciousness in man is but the feeble reflection of the '*I am*' consciousness in the macrocosom. Let me quote an Upanishad here.

"Yato visvam samud bhûtam
Yena jatanja thishtathi,
Yasmin sarvāṇi leeyante
Jñeyam tad Brahma Lakshanyhi."

That from which the whole of the known Universe has come, that in which everything lives now, and that to or towards which everything tends for final absorption, that is Brahma or God Almighty.

So that, we see our starting-point is the Supreme Siva, mysterious Love. We live in Him all along, as there is nothing outside Him.

"Ekamevadvitîyam Brahma."
Eka eva Rudro nadvitîyayam"
Eko Rudraha Ekamevadvitîyam."

And in the long run we flow to Him also. We must gravitate towards Him, not as poor and feeble as when we shooted forth from His bosom, but with the harvest of a full manvantaric experience which culminated in love, wisdom and power. In other words, from the *Kevala* we started, says the Sivāgamas, in the Sakala, we find ourselves to-day by *the Will* of Siva, and in the fulness of time, we will march on, under the sweet banner of *Truth*,

'*Satyameva jayate*'
'*Satyat Nasti Paro Dharma*'

and armed with the knowledge of God before us, God behind us, God above us, God below us, God without and God within

'*Deho Devalaya proktassajivassivaha*,'

to our sweet home, the inviting goal, our haven of peace, rest and joy, the Kaivalya or the Siva Sāyujya, the positive pole of Para Nirvana, in all glory, in all ecstacy, and in all blessedness.

Let us listen just here, to the inspired words of a noble poet hailing in sympathetic spirit from the cultured West.

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life 's star
Has had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our 'home."—*Wordsworth.*

We are not bodies but immortal Spirits.

" என்றுநீ அன்று நானுன்னடிமையல்லவோ "
" அஜோநித்யஸ்ஸாஸ்ஸதோயம் &c"

Let the progressive thought of the civilized West speak out also and bear its valuable testimony to the indigenous growth in experience அநுபவ of the Spirit-seeking East :—

The great English poet of Nature quoted above, would appear to have constantly had the mystic temperament of India to receive conscious intimation of immortality. Probably, he was himself a true Indian for the time being clothed in an English body, though he made no claims himself to that rather unique honour.

"Moreover, something is, or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

(*To be continued*)

V. M. S.

CAMEOS FROM TAMIL LITERATURE.

AIṄGURU NŪRU:

MARUTHAM : VEṬKAIPATTU.

[We extract the following sonnets from the ancient classical work, from the beautiful edition of Mahāmahopādhyāya V. Svāminātha Ayyar Avergal. It gives a rare pleasure to handle his volumes, and the amount of thought and labour and critical research bestowed by him in preparing these editions is beyond all praise; all his editions contain prefaces and introductions containing notes on the author or authors, and other interesting particulars, together with carefully prepared indexes containing glossary and references to other works where these verses are quoted. We only regret that the appreciation of him by the public and by Government is in no way adequate. Fancy a Scholar like him slaving in Government service on a paltry pay of 50 or 60 Rs. This cannot but reflect the lowest estimate of our Mother Tamil in the eyes of her debased sons and of our Paternal Government.]

Ainguṟu Nūṟu is a collection on the same model as that of *Kalitogai* from which we had frequently given translations under this heading, and consists of 500 short sonnets arranged under the five *Tiṇai*. And the collections under each *Tiṇai* is by a different Poet. Our Famous Poet Kabilar of *Kuriñchi-pāṭṭu*, (See Vol. I, p. 16 of this Journal) is the author of the centum under *Kurinchi* in this collection. The following invocatory Verse of Perunthevanār is added to the collection.

நீல மேனி வாலிழை பாகத்
தொருவ னிருதா ணிழற்கீழ்
மூவகை யுலகு முகிழ்த்தன முறையே.

Whose Half is the maid with blue body and shining jewels
The One, under His Twin-Feet's shade
Did, in order, rise the Triple Worlds.

From a note at the foot of the manuscripts, it is ascertained that this collection was made by the Poet Pulatturai Murriya Kūdalūrkilar under the orders of Yanaikkatcheimāntharanjñ cheral Irumporayar, who became afterwards the King of the Chera Country and was a contemporary of Pāndyan Nedun-cheliyan of Talaiālankānam fame.

We note also the editor gives at p. 143, the sonnet which we gave at p. 109 Vol. XIII of this Journal which he found appended in a cadjan Manuscript of Tenkasi Subbiah Pillai, and portions of which are also found quoted in the commentary on Tolkāppyam. We select for translation the first decad of verses from the *Marutham* of Orampogiār, which is remarkable in many ways. The first line of each of the sonnets wishes long life to the King, showing how deeply rooted is the loyalty of the Indian. The next line shows what ideal of felicity, material, social and political, the Indian possessed. The whole *Pāttu* is said to be a reply by the maid to the lover who after leading a bad life away from his wife, became reunited to her, and to his question as to how his wife felt during his absence. The first part of the verse gives the sentiments of the loyal wife, who though long-suffering would never think ill of her lord, and the latter part expresses the sentiment of the maid and her companions, and it contains at the same time an inner meaning called உள்ளுறை உவமம், expressing disapprobation of his conduct.]

1. வாழி யாதன் வாழி யவினி
நெற்பல பொலிக பொன்பெரிது சிறக்க
வெனவேட் டோளே யாயே யாமே
நனைய காஞ்சிச் சினைய சிறுமீன்
யாண ரூரன் வாழ்க
பாணனும் வாழ்க வெனவேட் டேமே.

1. Long Live Āthan,* Long live Avini *
Let Paddycrops and Gold increase."
So dwelt our lady's thoughts. And we,
"To Him of this town where Kāñji blooms
And fishes breed fast, and his friend
Hail, all Hail" did wish.

* Āthan and Avini are names of the Chera King who patronised our Poet.

NOTE.

The first requisite of a happy country is that it should possess a long line of kings. Its second requisite is that its agricultural and mineral resources should be safe-guarded by the King.

They feared injury to the master and his friend Pāṇan who misled him, on account of their evil ways, and so they wished long life. The tree's bloom and breeding fishes contain veiled reference to the hero's mixing with improper women, when his own chaste wife was alive.

2. வாழி யாதன் வாழி யவினி
விளைக வயலே வருக விரவல
ரெனவேட் டோளே யாயே யாமே
பல்விதழ் நீலமொடு நெய்த னிகர்க்குந்
தண்டுறை யூரன் கேண்மை
வழிவழிச் சிறக்க வெனவேட் டேமே.

2. " Long live Āthan, long live Avini !
Let fields yield plenty. Welcome be to the Poor "
So dwelt our lady's thoughts. And we
The lord of this town where the nymphæas white
Vie with blue ones in the cool pools,
Let his love more and more increase," did wish.

NOTE

The hospitality shown to the poor is one of the national virtues. His friendship was wished for, as he had bestowed his love elsewhere. The vieing of the lotuses of the inferior kind with the superior ones refers to his love for low women.

3. வாழி யாதன் வாழி யவினி
பால்பல ஊறுக பகடுபல சிறக்க
வெனவேட் டோளே யாயே யாமே
வித்திய வுழவர் நெல்லொடு பெயரும்
பூக்கஞ லூரன் றன்மனை
வாழ்க்கை பொலிக வெனவேட் டேமே.

3. " Long live Āthan, long live Avini !
Let cows yield copious milk and herds increase "
So dwelt our lady's thoughts. And we

"He of the town of flowery groves where men
Seed Paddy having stored, with inferior ones repair
Let his home life shine", so did wish.

4. வாழி யாதன் வாழி யவினி
பகைவர்புல் லார்க பார்ப்பா ரோதுக
வெனவேட் டோளே யாயே யாமே
பூத்த கரும்பிற் காய்த்த நெல்லிற்
கழனி யூரன் மார்பு
பழனமா கற்க வெனவேட் டேமே.

4. Long live Āthan, long live Avini!
Let his foes lie low, and Brahmins chant!"
So dwelt our lady's thoughts. And we
"He of this town, where in the fields, sugar canes
Do flower and rice-crops ripen,
Let not his chest become the Village Common,"
did wish.

NOTE.

The sugar canes though flowering are useless, like the common women. The village common refers to them also.

5. வாழி யாதன் வாழி யவினி
பசியில் லாகுக பிணிசே ணீங்குக
வெனவேட் டோளே யாயே யாமே
முதலைப் போத்து முழுமீ னாருந்
தண்டுறை யூரன் றேரெம்
முன்கடை நிற்க வெனவேட் டேமே.

5. "Long live Āthan, long live Avini!
Let hunger not stare, disease far depart"!
So dwelt our lady's thoughts. And we
"He of the town in whose cool pools, the fish
With alligators do live: Let his car
Stand in front of our door," did wish.

NOTE.

Though the alligators live with the fishes, yet the latter become the prey of the former, who are compared to the harlots.

6. வாழி யாதன் வாழி யவினி
வேந்துபகை தணிக யாண்டுபல நந்துக
வெனவேட் டோளே யாயே யாமே
மலர்ந்த பொய்கை முகைந்த் தாமரைத்
தண்டுறை யூரன் வரைக
வெந்தையுங் கொடுக்க வெனவேட் டேமே.

6. " Long live Āthan, long live Avini !
Let the King's hate subside and his years increase.
So dwelt our lady's thoughts. And we
" He of this town, in whose cool pools do bloom
The Lotuses, Let him embrace his wife
And beget children", so did wish.

7, வாழி யாதன் வாழி யவினி
யறநனி சிறக்க வல்லது கெடுக
வெனவேட் டோளே யாயே யாமே
யுளைப்பூ மருதத்துக் கிளைக்குரு கிருக்கும்
தண்டுறை யூரன் றன்னூர்க்
கொண்டனன் செல்க வெனவேட் டேமே.

7. " Long live Āthan, long live Avini !
Let virtue more increase and vice decrease"
So dwelt our lady's thoughts. And we
" He of the town by whose cool pools, the cranes
Do rest on flowery Marutha Trees. Let him
Toward His town his steps retrace," did wish.

8. வாழி யாதன் வாழி யவினி
யரசுமுறை செய்க களவில் லாகுக
வெனவேட் டோளே யாயே யாமே
யலங்குசினை மாஅத் தணிமயி லிருக்கும்
பூக்கஞ லூரன் சூளிவண்
வாய்ப்ப தாக வெனவேட் டேமே.

8. " Long live George, long live His Queen
Let his rule flourish, and all thieving cease,"
So dwelt our lady's thoughts. And we
" He of this town, in whose flowery groves, do rest
The fine peacocks on swinging boughs. Let him
His words prove true, even here," did wish.

9. வாழி யாதன் வாழி யவினி
நன்றுபெரிது சிறக்க தீதில் லாகுக
வெனவேட் டோளே யாயே யாமே
கயலார் நாரை போர்விற் சேக்குந்
தண்டுறை யூரன் கேண்மை
யம்பலா கற்க வெனவேட் டேமே.

9. " Long live Āthan, long live Avini
Let Good increase and all ills cease"
So dwelt our lady's thoughts. And we
" He of this town, full of cool pools near which
The fishy cranes on paddy heaps do rest.
Let not his love become a byeword sure," did wish.

10. வாழி யாதன் வாழி யவினி
மாரி வாய்க்க வளநனி சிறக்க
வெனவேட் டோளே யாயே யாமே
பூத்த மாஅத்துப் புலாலஞ் சிறுமீன்
றண்டுறை யூரன் றன்னொடு
கொண்டனன் செல்க வெனவேட் டேமே.

10. " Long Live the King, Long live His Queen
Let fall the rains and wealth increase."
So dwelt our lady's thoughts. And we
" He of this town, in whose cool pools, do swim
The smelling fish, and bloom the Mango Trees
Let him carry her along with him," did wish.

J. M. N.

What is Spiritualism and What does it stand for?

Probably there is no word in the English language more misunderstood or misrepresented, than the word, Spiritualism.

Negatively, it is not spiritism, nor agnosticism, nor materialism; but, affirmatively, it is the direct opposite of materialism, whatever matter may mean. This misunderstanding of the word is largely due to the ecclesiastical priesthood and the public press, which oftener is a reflector, than a righteous educator. It is our heartfelt prayer that both may soon repent and reform.

The root-meaning of this great word, Spiritualim, is clearly traced to God, who is pure, essential, immanent, and immutable spirit. "God is Spirit" said Jesus Christ; therefore, God being spirit, spiritualism, the direct antithesis of materialism, centering in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism —the I 'SM, referring and relating to its main doctrines, The Father-Mother-hood of God, the brother-sister-hood of all races, the innate divinity of man, the immutability of law, the present-day ministry of spirits, the necessity of prayer, the beauty of faith the sweetness of charity, the grace of religion and an unbounded trust in God, the absolute embodiment of love, wisdom and will, over and in all.

The practical result of spiritualism, is clearly beautifully expressed by the apostle, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Spiritualism in God's great word; and Spiritualists are the only religionists who have the promised gifts of the Christ

and by which gifts they demonstrate a future conscious and progressive existence.

Neither priest nor press should touch this holy word of Spiritualism, only with clean hands and pure hearts; and Spiritualists themselves should honor their gospel of immortality by such righteous lives, as to induce the multitude to say, "Behold the lives of those people, who see the etherealized forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels. In this throbbing, selfish, warring world, there are but few real spiritualists; for as of old, "Narrow is the way and few there be that find it".

The philosophy of Spiritualism is in perfect consonance with the Hindu philosophy, the religion of the oriental adepts, the Christianity of the Christ, meeting and satisfying humanity's holiest and heartfelt desires and aspirations.

When genuine Spiritualism, that is, Christ's Christianity prevails, when nominal Christians become Christ-like; and nominal Spiritualists become more spiritual—actualising the Christ spirit of toleration, love and charity in their lives, then the long prophesied millenium in all its transcendant radiance, will have dawned upon our waiting world.

J. M. P.

POETRY OF ST. APPAR.

(Continued from page 317 of No. 7, Vol. XIII).

PART III.

Even in our language, the exact definition of the term 'poet', and the scope of poetry were ever subject to controversy. * The critics have either evaded the task or failed in the attempt. Even a logical division of the different kinds of poets or poetry is even now unknown though divisions were made by grammarians and critics as they suited their immediate purpose. The divisions in Tamil poetry as *Āsu* (ஆசு), *Maduram* (மதுரம்), *Chittiram* (சித்திரம்) and *Visṭhāram* (விருத்தாரம்) are not quite separate and unconnected spheres, and to borrow the language of geometry they are like circles that intersect one another. These divisions are in no way better than the English classifications of poetry as the Dramatic, the Epic, the Lyric, the Didactic, the Satiric and so forth. As a modern student of Tamil is conversant with English, it shall not be unprofitable to view St. Appar's Devāram from both the English and the Tamilian standpoints.

According to the English division of poetry, St. Appar's Devāram is apparently a lyric. It may even be said to belong to the sub-class made by Dr. Bain ‡, the sacred song or hymn.

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* குட்டுதற்கோ பிள்ளைபாண்டிய னிங்கில்லை
    குரும்பியளவாக் காதைக்குடைந்துதோண்டி
எட்டியமட்டறுப்பதற்கோ வில்லியில்லை
    யிரண்டொன்றாய்முடிந்து தலையிறங்கப்போட்டு
வெட்டுதற்கோ கவியொட்டைக் கூத்தனில்லை
    விளையாட்டாய் கவிதனைவிரைந்துபாடித்
தெட்டுதற்கோ வறிவில்லாத் துரைசளுண்டு
    தேசமெங்கும் புலவரெனத்திரியலாமே —படிக்காசுப்புலவர்.

‡ *Vide* pp. 254 273, Bain and Adam's English Composition and Rhetoric.

For it contains all the essential elements of this sub-class viz., awe, revernce, love, thankfulness, confidence, supplication, intercession, self-abasement etc., which occupy more than sixty per cent of the subject matter of the three *Tirumurais* of St. Appar. With these are intermingled other elements which strictly speaking, belong to the other species of poetry and other sub-classes of the lyric. Such an intermixture avoids monotony in *Devāram*, and fecilitates the reader in easily passing through difficult and terse chapters.

Some chapters of St. Appar's Devāram perform the functions of an Epic.* The peculiarity of the poetic interest of the stories narrated by St. Appar either from the Purâṇas, Ithihāsas or the then current traditions relating to the lives of the ancient Tamil Saints who were subsequently incorporated in the *Aruvattimūvar* or the sixty-three of Peria Purāṇam, lies in his pithy and laconic expressions which rouse in our minds vivid pictures of men, and places in which they lived in ancient days, their customs and characters. Though we find evidence to call most of his compositions as 'Ausu' or poetry sung off hand, yet all poems exhibit some kind of artistic plan underneath them which was carried out in an admirable way as it suited the purpose and the object of the poem. It would be problematical and beyond the scope of this discourse if it should be stated that St. Appar who was a very able artistic narrator of facts would have proved a better epic poet than any in our literature had he cared to undertake that kind of work. Yet it will not be out of point to say that the matter of his episodes and the manner of his expressions were copied with advantage in some places by the authors of Kanda Purāṇam, Chūlāmaṇi, and even by Kamban † himself.

* Vide the chapters on தசபுராணம், இலிங்கபுராணம் etc,

† Compare the popular Kamba Soostram with the following stanzas:

(i) நாகத்தை நங்கையஞ்ச நங்கையை மஞ்ஞையென்று
வேகத்தை தவிர நாகம் வேழத்தினுரிவை போர்த்துப்
பாகத்தினிமர்தல் செய்யாத் திங்களை மின்னென்றஞ்சி
யாகத்திற் கிடந்த நாகமடங்குமாரூரனாரே.

—திருவாரூர் திருநேரிசை Stanza 2.

The Epic colouring in St. Appar's Devāram is intensified by its unique form of hero-worship. Siva the embodiment of *Sachidānandam* is the hero of St. Appar whose qualities he is never tired of relating in innumerable poetic forms. Like the hero of any Epic, Siva is depicted as one unrivalled by any in might, intelligence, wisdom or good nature. Almost every tenth stanza of the various chapters of St. Appar's Devāram describe the method by which the pride of Rāvana was curbed at Mount Kailas. Siva destroyed the three invincible forts by merely laughing at them; he kicked the god of death and put an end to his irresistible career for the sake of the devotee *Mārkaṇḍeya*; and he put to shame the Devas who participated the offerings of Daksha in his irreligious feast; he removed one of the heads of Brahma, the creator, as a punishment for his vicious thought; he presented to Vishṇu a disc which closed Jalandra's life; and in conclusion he is the eternal and immortal One who played upon his veena by the side of the corpses of Brahma* and Vishṇu during the time of universal deluges. Such is the immeasurable prowess of St. Appar's lion-like

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(ii) கிடந்தபாம் பருகுகண்டரிவை பேதுறக்
கிடந்தபாம் பவளையோர் மயிலென்றையுறக்
கிடந்த நீர்ச்சடைமிசைப் பிறையுமேங்கவே
கிடந்துதானகுதலைக் கெடலவாணரே.

—திருக்கெடல்வாணர், பண்-சாந்தாரம், Stanza, 8.

*(i) நூறுகோடி பிரமர்கணொங்கினா
ராறுகோடி நாராயணரங்கனே
யேறுகங்கை மணலெண்ணிலிந்திரர்
ஈறிலாத நல்லீசனொருவனே.

—ஆதிபுராணத் திருக்குறுந்தொகை, Stanza 3.

(ii) பெருங்கடல் மூடிப்பிரளயங் சொண்டு பிரமனும்போ
யிருங்கடல் மூடியிறக்கு மிறந்தான்களே பரமும்
கருங்கடல் வண்ணன்களே பரமுங்கண்டு கங்காளராய்
வருங்கடல் மீளநின்றெம்மிறை நல்வீணைவாசிக்குமே.

—தனித்திருவிருத்தம், Stanza 7.

hero.* In this hero, are shown combined with infinite power, the eminence of mercy, love, forgiveness, insight into the mental states of all beings, readiness to help the good, nearness to genuine prayers, distance to hypocrisy † etc. The hero is so absorbing in interest that if any one should get even the faintest view of him, his past life together with its affections and evil *vasana* fades away like a phantom, and he is drawn nearer and nearer to the Almighty like a needle before a powerful magnet. The bliss enjoyed by our sage before his Hero was so magnificent that though he called Him by several pet names such as waxing moon, precious stone, sun, the untiring karpaga tree, pearl, coral, fruit, honey, the light of life and so forth, words were too poor to describe his state of feeling as was summed up by him in the first stanza of the last chapter of his Devāram ‡.

Besides the presence of a hero, there are many other Epic Elements in St. Appar's Devāram. Though there is in it no continuous narration of the life of the hero which is the central element of all the epics, the narrative element, owing to the

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* cf. எழிலாரிராச சிங்கத்தை யிராமேச்சுரத்தெம்மெழிலேற்றை.

—பாவநாசத்திருப்பதிகம், Stanza 7. l. 1.

also சிங்கமே யுன்னடிக்கே போதுகின்றேன்
பூம்புகலூர் மேவிய புண்ணியனே.

திருப்புகலூர் திருத்தாண்டகம், Stanza 2. l. 3.

† வஞ்சனையாயஞ்செழுத்தும் வழுத்துவார்க்கு, சேயானை

—திருவீழிமிழலை திருத்தாண்டகம் Stanza 4, l. 3.

‡ எண்ணுகே னென்சொல்லி யெண்ணுகேனோ
வெம்பெருமான் றிருவடியைய யெண்ணினல்லாற்
கண்ணிலேன் மற்றோர் களைகணில்லேன்
கழலடியே கைதொழுது காணினல்லா
லொண்ணுளே யொன்பது வாசல்வைத்தா
யொக்கவடைக்கும்போதுணரமாட்டேன்
புண்ணியனே யுன்னடிக்கே போதுகின்றேன்
பூம்புகலூர் மேவிய புண்ணியனே.

—திருப்புகலூர் திருத்தாண்டகம், Stanza, 1.

nature of the hero who has no birth, growth or death, is found diffused in the work and if all the facts narrated by our sage be collected together they would form one continuous chain of Siva's *Tiruviḷayādal*. Most of the other Epic elements mentioned in Dandiyasiriyar's definition* are also present in many of its chapters. But the peculiarity of those elements consist in the fact that they are all focussed † upon the personality of the hero, and they are not separately described ‡ as they would be in any secular work. When they thus appear they tend to take lyric shapes standing as part and parcel of the tropic scenery.

(To be continued.)

E. N. T.

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* If the phrase "சந்தியிற்றொடர்ந்து" were removed from the definition of "பெருங்காப்பியம்" all other principal elements of the "Great Epic" can be pointed out in St. Appar's Devāram.

† cf. சிவனெனு மோசையல்ல தறையோ
வுலகிற்றிருநின்ற செம்மையுளதே.
—சிவனெனுமோசை-பண்-பியந்தைக்காந்தாரம், Stanza 1, l. 1.

‡ Note how the images of "இருசுடர் தோற்றம்" are suggested in describing the person of Siva :—

காலையிற் கதிர்செய்மேனி கங்குலிற் கறுத்தகண்டர்
மாலையின் மதியஞ்சேர்ந்த மகுடத்தர் மதுவும் பாலும்
ஆலையிற்பாகும்போல வண்ணித்திட்டடியார்க்கென்றும்
வேலையினமுதர் வீழிமிழலையுள் விகிர்தனாரே.
—திருவீழிமிழலை திருநேரிசை, Stanza 2.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 369, of No. 8, Vol. XIII.*)

Verse 33, (Aruḷ-ār-Thiru).

Heading.—The Bride's pain—by the Bridegroom's absence caused, growing
Unbearable, her Female Friend the Bridegroom chides.

Text.—Lord—who art pleased on Thy own Model Liege to lean!
Using Time-wheel's Regent—Thy Discus-Merciful,
O'er th' wide expanse of heav'n and earth, Thou sceptered sway'st,
Suppressing evil deeds that, darkness-like, oppress!
(While thus protecting all,) Thou spoiled this girl's bloom!
Think 'st Thou 'Tis not here worth Thy while to save a girl,
And thence contemn'st Thou her? or else, dost Thou suppose
That she 's one who,—beyond Thy jurisdiction, 'bides?
We, in this matter, surely, can't divine the truth!

Explanation.—Struck with the ripeness of our Seer's love, his Friends
Thus remonstrate with th' Lord—the Giver of this grief:—
"Using Time-wheel's Regent—Thy Discus-Merciful
O'er th' wide expanse of heav'n and earth, Thou, sceptered sway 'st......"
Time-wheel being naught but Thy indefeas'ble will, (Vide the sayings—(1) "Chetas chakrati," &c., being the prices, by Varadarya Junior, or the Astra-bhushanadhyaya or Bk. I, Ch. 22, v. 126ff, of the Vishnu-Purana; (2) Jyotis vande Sudarsanam, Yenavyahata-sankalpam Vastu Lakshmi-dharam viduh."—Opening of the Sruta-Prakasika. (3) Vide also the Ahirbudhmya-Samhita of the Pancha-Ratra; (4) Vedantaryas Shodasayudha Stuti; Sudarsana Sataka of the Holy Sage Kuranarayana-Muni v. 100; &c.
Thou thence (1) ensur'st eternal sight to Heav'n's Inmates, (*Vide* the Vedic text:—Tad Vishnoh Paramam Padam, sada pasyanti Surayah"—"Heav'n's Inmates ever see Th' All-present's Highest State."
And (2) kindly teachest souls on earth to shun ev'l deeds. (Vide Psalm 25, Decade 19, v. 3.="Sey-y-el ti vinai' &c.)

The latter of these worlds contains our Seer too;
He *can't, wouldn't*, save himself, on *Thee alone* depends
Slight'st Thou him on *This* ground? or him
Tak'st Thou as be'ng 'yond *both* these worlds?
(1) That our Seer *cant, wouldn't*, save himself,
(2) That he leans on *Thyself alone*,
(3) That he 's unmatched in *both* Thy worlds,
Him for (1) *acceptance* fits, not (2) *slight*!
Thou'rt 'pleased on Thy own Modes Liege to lean' in Heav'n;
That Grace, to lovers in *this* sphere too, please vouchsafe!
'Delay is dangerous'; imperial not that trait
Of our Seer wherein his unpar'lelled glory lies! (Cp. the Text—"Narinam ut-tama..."—Ramayana.
'Her bloom 's passing away!',—Thyself criedst, Rama-shaped! (=Vayo 'syath) by atwartate?"—Ramayana.

[Ch. Compare the follow'ng query of Sage Yamuna:—
"Exception am I sole to Thy All-saving Vow?" (—Hymn of Hymns, *v.* 46.="Mad-eka-varjam-kim idam vratam Te?")]

Verse 34, (Sithai-k kinr'-a-th'-aḻi.)

Heading.—The Bride draws omen-circle and is pained;
Of this, her Female Friend, the Bridegroom warns.

Text.—The omen circle she had drawn,
Answer inauspicious returned.
On finding this, the Bride, grown wrath,
Doth kick it with her little foot!
Thus spir'ted she 's! Almighty Lord!
I know not what I ought to do
To heal the pain this girl suffers,
From her heart be'ng set solely on
Wearing Thy cool—fine—Tul'si that,
With flow'rs unfading, 's plenteous mixt!

Explanation—Our Seer now tries whether self-efforts would avail.
The effort failing, He trusts God still more than erst,
To join Him hastes, grieved 's by delay, whence his Friends cry:—
"'Down with self-effort!' our Seer cries, ''Tis of no use! [Cp Ramayana, I. 56, 23, when the King Visvamitra exclaims —"Dhig balm", &c., i.e.: "Down with King-pow'r! Saint-pow'r 's the only pow'r!"]
Salvation-means for souls, I'm sure, isn't in their hands!"

Lord! th' courage of conviction thus enables him
To spurn all means but Thee; going back to them 's cut off
'Almighty Lord!' our Seer calls Thee, remembering
Both sets of Thy High Attributes, whence Thee
Thou mak'st souls (1) while here *know*, (2) *enjoy* on reaching
Heav'n! [*Vide* the saying:—"(1) Vatsalya, (2) Svamya, (3) Samsilya, (4) Saulabhyad arhasi-sritim; (5) Dhi, (6) Sakti, (7) Prapti Te, srita karya-kara (8) gunah."]
(1) Indulgent view of faults, (2) Lordship Supreme o'er all,
(3) Glad-Stooping to the meanest subject in Thy Realm,
(4) Be'ng ev'ry where *vis'ble* and *worshippable thence*,
These constitute Thy Attributes' Set Number One.
(5) Ommiscience and (6) Almightiness, (7) Kinship Unique,
(Whence, 'thout shame, *all* may draw on Thee for ben'fits all,)
(8) Perfection which show'rs ben'fits, yet needs no return,
These constitute Thy Attributes' Set Number Two.
'(*a*) Place, (*b*) Time and (*c*) Object, being fit,
(*d*) What from a sense of duty 's giv'n,
No favour be'ng (*e*) sought or (*f*) repaid;
That gift, "pure gift" is held to be' (Gita, 17, 20)
Thyself hast thus defined the gift,
Which, doth resemble most Thy own!
Thy Beauteous Form makes our Seer haste
To join Thee *by Thy Grace alone*—
Which, 'thout delay, can all bars clear.
Delay in such a case, breeds pain.
Howe'er much pained, our Seer, like wedded wife, on Thee
Alone doth lean; dependent state, self-striving bars.
'Rama's command I haven't received;
My state dependent, I must keep;
Hence I to ashes don't thee turn,
Though, with a *thought*, I thee can burn,
And thou, wretch! dost deserve be'ng burnt!' (="A sandesat tu Ramasya," &c.—Ramayana,)
Our Model Lady thus told Ravan erst,
And wouldn't by Her own act, suppress her foe.
Our Model Seer, by the same rule abides.
In such a case, the very thought
Of self-effort is 'yond our pow'r!"

A. G.

A LETTER.

To

THE EDITOR OF THE SIDDHĀNTA DIPIKA, MADRAS.

Dear Sir,

As to 'impure-fancy' of Mr. Horton about *The Siva-Lingam* I would say with all logical precision that some writers carry 'Liberty of the Press' too much to deserve any excuse from us, The Supreme meaning and ideas imbedded in the Holy Murti 'Lingam' as heading the 25 Murtis of the *Supreme Hara* has not been revealed even to the most of the Saiva-Siddhantis of India until now. So how can you expect an Āryan student or his borrower (both strangers to Tamil Āgama) to describe the 'Lingam' as it really is and is understood by us? The word 'Lingam' is derived from two roots இலிம் + கம். லிம் (lim) means 'layam' (இலயம்) 'destruction' and கம் (kam) means தோற்றம் *i.e.* visibleness or created state. The word naturally means 'Destruction or disappearance and creation or appearance. The Hara's Beneficent Function is to destroy all forms into invisibly minute atoms or elements, to keep than in rest and give them rest (matter requires rest), and to cause them atter sufficient rest was procured to them to 'condense' and become visible universes for souls to be embodied and developed in evolution or *Karma*.

From its invisible primordial state to bring matter, say earth-tatva, to visible evolved forms, the first process of the Hara is to *will* them (invisible elements of earth) to become *pindas* for souls to grow into created beings. This pinda-formation (mute cells as it were) willed by the Hara is the basic material cause of all forms of souls, elements *Earth*, &c.

In all kingdoms of created souls *aerial, aquatic, terrestrial*, or else, the first formation at creation is பிண்டம் pinda (oval shape). But for this started by the Hara's wlll, no evolution can be possible and *probable*. Hence the Hara's graciousness in writing *pinda* form is excellent and most Beneficient of all His Functions. Rather the basic cause of His Panchakritya. Hence we assume the Pinda form (Lingam) as invoking our gratitude and irredeemable indebtedness to the Hara and worship it (Pinda form) as the Hara Himself represented by it as the Lord of creation of all forms.

The word Lingam also implies as already explained by me 'இலயம்' (destruction) for giving matter due rest. So 'Lingam' means 'The Hara that destroys and creates' i e. The Hara of the Two Main Functions *Destruction and Creation*. The other 3 functions are included in the said main two functions, which I need not detail so soon to my Western brethren like Mr. Horton.

Salem,
8—3—13.

HARA SHANMUKHA MUDALIAR,
Saiva Siddhanti.

"ĀGAMIC BUREAU NOTES."

Mr. N. Subbarow Pantulugaru, Ex-member of the Imperial Legislative Council in writing about the Āndhra movement thus refers to the Tamils.— "The Tamils had a good start in the race of life and claim superiority by reason of their enterprise and intellectuality. They like other communities are proud of their past and the predominant position they occupy at present in almost all walks of life. Treating of Ceylon Bishop Caldwell writes "wherever money is to be made, wherever a more apathetic or a more aristocratic, people is waiting to be pushed aside, thither swarm the Tamilians, the Greeks or the Scotch of the East, the least superstitions and the most enterprising and persevering race of Hindus." The Tamil country can point to three cities with a population of more than a lakh and seven cities with a population of more than half a lakh, whereas all the eleven Telugu Districts put together had not a single city at the Census of 1901 and have been able at the recent census to enter one city just over half a lakh. The architectural edifices on the banks of the Canvery, the Vaigai and the Tambraparni attract visitors from foreign shores, not to speak of thousands from different parts of India. The Tamils claim that they have produced an indigenous literature, second only in importance and antiquity to Sanskrit in the literatures of India. They are proud that theirs "is the only Vernacular Literature in India which has not been content with imitating Sanskrit but has honorably attempted to emulate and outshine it." The Tamil country has produced the great Ramānuja and a galaxy of Ālwars of varied castes who have found an honored place in the temples of Southern India. The Tamils hava developed a religion and philosophy on their own lines known as *Saiva Siddanta*, which Dr. Pope regards as the "most influential and undoubtedly the most intrinsically valuable of religions of India" and whose orthodox Vellala followers have adopted a strictly vegetarian diet, eschewing all liquor and claim to rank as high as the Brahmins in their intellectuality and purity of life. The Tamils are proud of their distinguished statesmen, administrators, Judges, Jurists, lawyers and educationists &c. who adorn the modern annals of Southern India. A mercantile section of the Tamil community has established business centres in Rangoon Singapore, Siam and far off Shanghai, and

are beginning to open branches even in England and their enterprise, organization and charities are the envy of their neighbours."

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This must be tickling exceedingly to the vanity ef the Tamils, but so far as we can see these are heritages of a long long past and the modern Tamil could not boast of having done much and they are even much less united than the Āndhras. Even in the matter of commercial enterprise, the ancient Tamils carried on a vaster trade by sea and in their own ships with foreign countries (vide No. 1, Tamilian Antiquary)* They were wealthier, more patriotic and less castebound, stronger and more warlike than now. The whole of the Āndhra country and Kalinga and Mysore and all Malabar and Ceylon was within their sway. All the arts and sciences were flourishing there. But now they have become more or less hewers of wood and drawers of water. They have no ambition and no high aims. Even in the modern slight revival, the Tamils cannot claim all the glory for themselves, as the country is fully overspread by all sorts of races and nationalities, and the Āndhras also could be found from one end of the country to the other. The only superiority they may possess is in the matter of European education, and this was the result of English Schools and Colleges having been established in the Tamil Districts much earlier and in a larger number than in the Telugu Districts, and this supplies the real motive for the cry of Andhra for Āndhras.

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Among the objects of this new movement enumerated in the same article, the last object put forward is "securing the advancement of the claims of the Telugus in Public service." This is purposely put down as the last but this is what supplies the whole motive power, and is founded on the envy and jealousy of Tamil officials and Tamil Vakils even. No movement based upon such sordid motives could ever prosper. And especially when the Telugus are so very cliquy and disunited among themselves. We are not aware if any proportion of the large class of non-Brahmin Telugus sympathise with this movement, and all the persons that we have read of as promoting this are Brahmins. And we should like to know if among these gentlemen they have healed up the differences between Niyogies and Vaidikes. What chances has a Niyogi now of

*This number has just been reprinted and is available for sale at this office.

preferment or promotion when an officer or the chief ministerial officer happens to be a Vaidiki and vice versa. We know how bitter the feeling at present is among these sections. Needless to say what the treatment of the poor helpless non-Brahmin Telugu will be at the hands of both these. Mr. N. Subba Row Pantulu garu knows well all these circumstances and we do not wonder he has more or less given the cold shoulder.

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Self-Culture.

This is the only journal devoted to spiritualism in Southern India and is of long standing and its learned editor is Dr. K. T. Rāmasvami, D. Sc., Ph. D.. and the articles are from the pen of eminent writers like Dr. J. M. Peebles &c. and are always interesting. The January number contains among others the following articles.

'What is spiritualism and what does it stand for' by Dr. Peebles.

'Phrenology and an evenly shaped head' by Mr. J. M. Severn,

'Health and efficiency' by Dr. O. S. Marden.

'Source of Joy' by Mr. A. Perianayagam. B. A.

We extend our cordial new year's greetings to our learned contemporary.

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Age of Manu-Niti-kanda Chola.

Mr. A. Muttutambi Pillai of Jaffna discusses this question in the last number of Sen Tamil (Vol. XI. I.) just to hand. He finds that the *Mahāvamso* gives the history of Elela in almost the same terms as in *Periapurāna* and he is said to have reigned before B C. 205—161. The story of Manunitikanda Chola is also referred to in Silappadikāram, in the following lines.

"வாயிற்கடைமணி நடுநா நடுங்க
வாவின் கடைமணியுகு நீர் நெஞ்சுசுடத்தான்ற
னரும்பெறற் புதல்வனை யாழியின் மடித்தோன்."

and in Kalingattuparan in the following sentences,

அவ்வருக்கன் மகனாகி மநுமேதினிபுரந்
தரியகாதலனை யாவினது கன்றுநிகரென்
றெவ்வருக்கமும் வியப்பமுறைசெய்த கதையும்.

And he enquires if the two are identical and if not who was prior in date. He then refers to a stone inscription in Trincomali which records the restoration of the Temple in 512 Kali era by Kulakkottan grandson of Manu Niti Chola, and he concludes that the Chola king must have been

prior and lived about 4500 years ago. Mr. Parnatalla of Kandy informed us that the tradition connected with a certain Temple in Ceylon was that Manu Niti Chola himself went over to Ceylon and founded a Temple in expiation of the sin of killing the calf. We do not know if this tradition is the one connected with the Trincomali Temple or not. But whatever it is, we believe that the tradition recorded in *Mahavamso* whose accuracy is not beyond question was merely copied from the older tradition about the famous Chola of Tiruvārūr.

B. B. Jana Sabha's Anniversary.

This Bālasubramania Bakhta Jana Sabha was founded by the late talented Jaffna Pandit N. Kadiraiver Pillai and its 8th anniversary was celebrated on Sunday last. There was pujain Sri Bālasubramaniaswami's temple in the morning and a public meeting was held in the afternoon in Pādāḷa Ponniamman's temple, the place being chosen to admit all classes and castes to this fucntion. Mr. J. M. Nallasvmi Pillai B.A.B.L occupied the chair and after the report was read, Messrs K. Kuppuswāmi Mudaliar and Siddhanta Sarabham Ashtavadanam P. Kalyanasundra Mudaliar were called on to adress the audience. The first spoke about the greatness of the Saiva Saints and this was supplemented by a speech from Mr. Adimula Mudaliar. Mr. Kalyānasundara Mūdaliar then dwelt at length on the real import of the Bhagavat Gita and explained in detail the Vibbuti Yoga. Other speakers also explained the object of the Saiva Siddhānta Samaja.

The Chairman in his speech stated tbat it was a matter for satisfaction that the society had completed the 8th year of its existence and it was a wise step on their part that the Sabha had become affiliated to the Saiva Siddānta Mahā Samāja. There was considerable work to be done by local Sabhas everywhere uniting themselves for purposes of selfstudy and for teaching others and by cooperating with the work of the parent Sabha which could look to the publication of journals, books and tracts and the engaging of lecturers &c. He commended the work of the Sabha in as much as they wanted to be students first before they became teachers and as such studied every week systematically the *Kural* and other sacred books. Their work among the depressed classes was also praiseworthy and also their study of the sacred Hymns which as he once wrote in his introduction to Sivajñānabotha served not merely as an introductory course in religion but served also as a final course after studyding all the systems and philosophies, in as much as they embodied the actual spiritua experience of our sages. Turning to the subject matter of the two addresses,

the chairman observed that it was pointed out in a recent paper in the Hibbert Journal by the Hon'ble Bertrand Russell that the essence of all religions consisted in worship, acquiescence or self-surrender and Love, and the stories of the Siva Bhaktas illustrated to us every possible phase of this worship, salf-surrender and Love, and he illustrated this by mentioning the specific instances. And when this Love became universal, there could be no distinction of race or caste; these stories exhibited how these dictinctions count for nothing before God and how even Mālas were stated to have become one with God. There are only two Castes, as stated by Mother Avvai, the Higher and the Lower. As long as we were possessed of *Malā* (impurity) we were all Mālas (Pariahs) and the moment this was removed all became Anthaṇars, Brahmans, just as Tirunālaipovār, became Nandan (God, the blissful). Regarding the Gita, he said there was some prejudice against it among Saivas, in as much as Ekātmavādins and Vaishṇavas made too much of it each as proving their own dogmas. But the unprejudiced opinion of European scholars like Monier Williams, Professors Mac Donnell and Garbe was that it set forth eclectic system of philosophy which was neither Dvaita nor Advaita neither Sankhya nor Yoga and with this they coupled the Svetāsvatara Upanishad. The last was admitted to be a Saivite Upanishad and the claim of Saivites all along has been that their philosophy was *Siddhānta*, *Sāra* and *Samarasa* meaning eclectic. It therefore followed that the Gita was a Saivite compilation. He showed how the interpretation of certain Gita passages by the Saiva Bāshyakār who lived before Sri Sankara, was exactly hit upon by Mr. Sitanath Tatva Bhushan of Calcutta in his recent discourses on the Gita.

Mr. S. Sachidānandam Pillai B A., the president of the Society explained what difficulties were encountered by them in their work especially in reference to the depressed classes and solicited the support of all those assembled and thanked the lecturers and the Chairman for their kind and admirable addresses.

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Planetary Daily Guide for all is a book well worth study as an open sesame to a peculiarly fascinating subject-Astrology. It presents a very simple method whereby anyone may ascertain at a glance, which planet they are in sympathy with, showing also the dates of good and adverse influences from your ruling planet, thus presenting an opportunity to improve certain day for important matters, and to take advantage of

others for advancement in all your affairs by thus consciously utilizing the forces in our solar system and deriving the greatest possible benefit exerted by them through our methodical, practical, and well-designed effort on the particular dates as shown in the "Planetary Daily Guide for all."

This book is worth while whether or not one believes in or has had any previous knowledge in Astrology. No symbols to learn, no calculations to make; the book is complete in itself—can be understood immediately—and is recommended by all practical students of the science. The book is Edited by Llewellyn George of the Llewellyn College of Astrology, P. O. Box 638, Portland, Oregon. 8th annual edition now ready, price Re. 1-10-0. If ordered through our office, post free, i.e. a saving of 6 annas.

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Another Anniversary Celebration.

The Triplicane Sivanadiyar Tirukkuttam celebrated its third Anniversary on 26th January last. There was pujah in the morning at Tiruvettesvara's Temple followed by a grand procession of our Four Ācāryas which was accompanied by a number of Devara Sabhas, singing the Sacred Hymns. There was also feeding of the poor and the Bhaktas. In the evening under the Presidency of Srimath Yogi Murugadasa Swamigal called usually as Pāmban Swāmiyar the general meeting was held. The report was presented in a neat little beok which was a regular tract and calendar combined. It disclosed a record of good work done by the Sabha and a prosperous year. There are regular weekly meetings when the Periapurana (Sivabhakta Vilasa) is explained by its President Sriman T. V. Kalyānasundara Mudaliar. Pujahs are performed on the days sacred to our *Nayanmars* and pilgrimages to sacred places are also undertaken. Mr. J. M. Nallasvāmi Pillai, explained the Nature of the *Advaita* Philosophy without the introduction of a single technical word or quotations and he used only one simile to illustrate the whole subject and the word *Advaita* was only brought out at the very last to explain that it was the only word which had been used by our ancient Achāryas to describe the nature of the relation of the soul and the world and God and chetana achetana Prapapcha on the other hand.

Mr. S. Satchidānantham Pillai then delivered a learned discourse on Love which was well received. Siddhanta Sarabham, Ashtāvathānam, P. Kalyanasundara Mudaliar then spoke on Bhagavat Gitā aad its

teachings and showed how it was nothing else than pure Siddhanta. He dealt at some length on the Saiva Siddhānta Samaja and its objects. The President who is known to be a great Tamil and Sanscrit Scholar and a great controversialist supplemented the lectures by his illuminating remarks and apt quotations from the upanishats. He quoted a text from *Maitreya* upanishat where God is said to be one and different from the world. Regarding Śri Krishna's Visvarūpa he explained, that whatever he uttered while in that Yoga Samādhi was uttered really by Mahesvara just as a man possessed is repeating only those words of the spirit that possessed him and the words are not his own and he may not remember anything about them after he awakened from that trance. In regard to *Sohom* or *Sivoham* 'I am that' or 'I am *Siva*', he said it did not emphasize the unity so much as the complete surrender of the 'Jiva,' 'I' to God. This means 'I am nothing myself. I am not the agent and actor and I have no will of my own. God alone is Sat He is the sole actor'. In this self surrender it was, when by repeated practice, the 'I' is lost, (நான் கெட்டு), the soul does really become one with God. Mr. T. V. Kalyanasundara Mudaliar offered thanks to the President and the lecturers and spoke on the importance of such Sabhas and the Samaja and hoped that before next year they would have a big hall, instead of the Temple Mantapam where they could celebrate their anniversary, and where all classes of people could be admitted without objection. The singing of the Devāra Hymns contributed not a little to the success of the meeting, and a number of young boys trained by Mr. Masilamani Mudaliar enlivened the occasion by their dialogues &c.